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especially Galton, Sikorski and Bürgerstein; part second to Höpfner's own observations on a class of some fifty boys, averaging nine years of age. The test consisted in the writing (which took up more than two hours) of nineteen sentences, averaging thirty words each, and part third (211-229) to a psychological analysis of the mistakes for the purpose of the study of fatigue.

Die Ferienkolonien in der Schweiz in den ersten, 15 Jahren ihrer Entwicklung, 1876-1890. A. MARTHALER. *Ibid.*, 473-489.

The first idea of children's colonies for health and pleasure was put forward by Pastor Bion in Zürich. An appeal to the public of that city resulted in the subscribing of 2,300 francs, and in 1876 three colonies, consisting of sixty-eight children, were sent from Zürich into the mountains of Appenzell. In 1878 Basel followed suit; in 1879, Aarau, Bern and Geneva; in 1880, Chur, Neuenburg and Schaffhausen; in 1881, Winterthur; in 1882, Euge bei Zürich; in 1883, St. Gallen; in 1884, Lausanne. Then there was a cessation until after the international congress of children's colonies held at Zürich in 1888, when two other towns, Biel and Töss, adopted the custom in 1889. The following table shows the growth of the movement since its inauguration:

	Number of Colonies.	Number of Conductors.	Number of Children.	Expenditures in Francs.
1876	3	10	68	2,361
1890	53	86	1,403	52,185

Die philosophische Bedeutung der Ethnologie. T. ACHELIS. *Vierteljahrsschr. f. wissensch. Philos.* (Leipzig), XVII. (1893), 286-311.

The author, the acknowledged German authority on ethnological jurisprudence, treats of ethnology in its relations to psychology, to the theory of knowledge, and to ethics.

Exhibit of Games in the Columbian Exposition. S. CULIN. *Journ. Amer. Folk-Lore* (Boston and New York), VI. (1893), 205-227.

In this paper Mr. Stewart Culin, of Philadelphia, gives an account of the exhibit of games (based upon the collection in the Museum of Archæology of the University of Pennsylvania, the result of two years' gathering) at the Columbian Exposition. The exhibit begins with puzzles and the simple games of children, and ends with complicated card games. Many interesting facts of invention and distribution are brought out.

The Pursuit of Happiness. D. G. BRINTON. *A Book of Studies and Strowings*. Philadelphia, 1893, XIV. 292 pp. 8vo.

Treats of the possibility of happiness, the definition of happiness, the relative value of pleasure, the distribution of happiness, self-education and the promotion of one's own happiness, bodily and mental constitutions, physical surroundings, luck and its laws, occupations of necessity and choice, money-making, pleasures of the senses, pleasures of the emotions, pleasures of the intellect, satisfaction of the religious sentiment, cultivation of individuality, safety, liberty, education, morality, duty, benevolence, business,

society, fellowship, comradeship and friendship, love, marriage and the family relations, the removal of unhappiness, the inseparable connection of pleasure and pain, the education of suffering. All these topics are written of in Dr. Brinton's best vein. The book is epigrammatic, entertaining, inspiring and excellent in point of literary style. Among the author's final words are these: "Thus, at the end of our wide wandering in pursuit of happiness, we look back and see that it is absent from nothing in life, not even from pain and sorrow; nay, that when all else has gone, when youth and health and fortune and love have left us, when we look forward despairingly to naught but loneliness and suffering, our very despair may prove to be divine, 'begotten by the finite upon the infinite,' and from its depths we may draw a rapture unknown to common pleasures, and taste the sweet waters of a bliss that is celestial." The "Pursuit of Happiness" is a book the reading of which is sure to take away some of the sting from the thought of Dante, so beautifully turned by Tennyson, "A sorrow's crown of sorrow is remembering happier things."

Der Blutaberglaube in der Menschheit, Blutmorde und Blutritus. H. L. STRACK. 4te, neu bearb. Aufl., München, 1892, XII. 155 S. 8vo.

This is a thorough study of superstitions and ceremonies connected with the use of blood, abounding in bibliographical and historical references. Among the topics considered are blood oaths; healing by blood; superstitious uses of blood and other parts of executed criminals, suicides, infants, etc.; human sacrifice, etc. The main portion of the book, however, is a scientific defense of the Jews against the horrible charges promulgated throughout Europe by the "Jew-baiters." Professor Strack's book is a valuable contribution to the history of religion and psychical perversion.

The Ethics of Tribal Society. E. P. EVANS. *Pop. Sci. Mo.* (New York), XLIV. (1893), 299-307.

A general discussion of the subject with reference chiefly to the Indo-European nations.

On the Delicacy of the Sense of Taste Among Indians. E. H. S. BAILEY. *Kans. Univ. Quarterly*, Vol. II. 1893, 95-98.

Results of tests on thirty-one boys and thirty-six girls, of from twelve to twenty-one years of age, at the Haskell Institute, Lawrence, Kansas. Also twenty-six males and twenty-six females, white, of about the same age as the Indians. The order of delicacy is about the same for the two races. The ability to detect the different substances when they are in very dilute solutions is less in the Indians. The males (of both races) seem able to detect a smaller quantity than the females. In other cases the females have the more delicate organ of taste.

Un Primo Passo alla Pedagogia Scientifica e la Carta Biografica. GIUSEPPE SERGI. Milano. Roma. Napoli. s.d. 35 pp. 8vo.

Professor Sergi is one of the educators and scientists who are striving to place pedagogy upon a scientific basis of observed facts and phenomena, and to have it proceed according to natural methods. In 1885 he instituted anthropo-psychological investigations in the Italian schools, after the manner of Galton; the pupils being examined on entering schools and when their course was completed. In the city of Rome alone, 2,500 pupils (of both sexes)